

22 July 1644

4

ΕΣΟΠΤΡΟΝ

THE ANTIMAXIAS,

OR

A Looking-Glasse for Rebellion;

BEING

A SERMON PREACHED

upon Sunday the 16. of June 1644.

In Saint *Maries* OXFORD,

BEFORE

The Members of the two Houses
of PARLIAMENT.

By NATH. BERNARD.

Published by the allowance of Authority.

Proverb. 24. 15, 16.

Lay not waite, O wicked man, against the dwelling of the Righteous:
spoyle no this resting place.

For a Iust man falleth seven times, and riseth up againe; but the wicked
falleth into mischief.

Galat. 4. 16.

Am I therefore become your Enemy, because I tell you the truth?

OXFORD,

Printed by LEONARD LICHFIELD,

Printer to the Vniuersity. 1644.



To all my friends in the *East* parts of this Kingdom:
especially to them, that are of mine acquaintance, in *Es-*
SEX, and *LONDON*: *Preachers* and *People*, Greeting.

THe time is onward to two years, since I have
been, by severall Committees at Westminster,
sequestred from my calling, and charge in Essex,
banished from my dwelling, and the society of
my deare Wife, and Children: they turned out
of those doores, which no body else hath, that I
can heare, employed since. My selfe by barbarous Rebels, threat-
ned to be cut into a thousand pieces, Pistolls discharged at me
upon the high way: with severall other abuses, which to recount
would savour of malice, to which Christianity commands me
to be a stranger. Some, I confesse, shewed me some favours; which
I shall never be so ingratefull, as to forget. Among others, some
enquiring of those that were, or would seem to be, my most intel-
ligent Witnesses: (which was the title, the Committee Chaire-
man was pleased to bestow on my informers,) what course they
thought, I should take to live were answered: that I was an able
bodied man, and might goe worke. I understood their prefer-
ment, they intended me: (and they were such as pretended my
advancement) and I resolved, to follow their advice. But being
never bred to, nor practised in Manuall arts: I think they would
allow me time to chuse, and to fit my selfe, to a calling. And now
you have, my first handy-worke, A Looking-glasse of Rebelli-
on: which I dedicate to your uses. And when you shall therein,
thoroughly, and truly, see your selves, either innocent, or peni-
tent, I shall look for thanks, at least, from you. For those that
like decay'd Gentewomen, perceive, or but conceir, their faces
by no art to be repaired: I believe, they will not sticke to breake,
and marre my glasse: not because it is, but because themselves
are so faulty. Men are usually not apt to believe their own fa-
ces foule, without a reflection. Neither can they see, so convicti-
on, or Reformation without this kind of helpe: because the faces
as their own, are not within their own view, directly. The reason
why Nathan came to David, with a Glasse or Parable was no o-

2. Sam. 12.
initio.

ther, but the same with mine. I conceive Men that way interested are now blind, to the evill of Rebellion: because it is their own iniquity. I hope they will perceive better, how the case stands with Witches, in point of Religion, and reformation, and apply it. My glasse cannot deceive them: it is (I dare say) clear and true. And the Cover is a little (I confesse) too costly for them; But too mean, for the place, where it was first opened, from whence, I was enjoyed by authority, to convey it abroad, by the Presse, to publique view. My engagements to turne my face and Glasse Eastward, are great, and many: and yet truly, my brethren, I doe it without any Idolatry.

But where is he, that will confesse himselfe a Rebbe? And where are they, that will confesse themselves witches? The Sermon, though it pretend not to it, will yet with a little help of your consciences: shew you not only what you are like; but what you are.

I have had the happinesse, while I lived amongst you, to be an instrument of conveying good to some, as I am able to prove by evidence, by some of your own acknowledgements. It is my desire to be blessed that way still: for this end, I send this unto you, which, if it thrive not, retract your sentences; and confesse you did ill, to turne me to worke for my living. Though indeed, that is not my aime in this worke, but to procure a blessed change in them that are guilty, and a turning from such a sinne, as will payson all their graces, were they ten thousand times more then they are: disgrace all their Religion, were it really answerable to the noyse, the empty sound, makes in their dwellings: and like the colloquintida, bring death into the pot, although the broth therein, were in a wholesome bargaine, worth a birthright. And a confirmation in those blessed Martyrs of allegiance, and constancy, whose sufferings, quiet, and Lamb-like though they are, yet cry loud in the eares of God Almighty: who will ere long, crowne their afflictions, with victory: and grant them to see, their desire upon their enimies. Which is (I dare say for them) that they may repent, and live. And this is the hearts desire and Prayer, of

Your yet, unfained lover, and friend
in Christ Iesus

OXFORD, June
24. 1644.

NATH. BERNARD.

1. King. 4. 40.

Psal. 112. 8.

Rom. 10. 1.



I. S A M. 15. 23.

For Rebellion is as the Sinne of Witch-Craft.



When the Moone is Eclipsed, *Seneca* Lib. 7. c. 1.
and the Poets, call her, *laborantem* Iuven. Satyr. 6.
Lunam; the Sick Moone. *Livie*, and Ovid. Met. lib.
the Philosophers say, shee doth *desi-* 7. Statius in
cere, faile; and *Tasitus* that shee Theb.
doth *Languescere*, faint, languish, or Liv. lib. 26.
swoone away. All which phrases are Tacit. Annal.
borrowed, from that generall beleife 1.
Plin. lib. 2. c. 11.
Ovid. 4. Met.

which the Heathens had of the Moones being at such times bewitch'd. *Crediderunt* (saith *Plinie*) *Lunam ex-cantationibus pati defectum; nec nisi dissono aris strepitu, ad pristinum, posse revocari splendorem*. That is, They beleiv-ed that the Moone, through enchantments, suffer'd defect: and that shee should not be restored to her former bright-nesse, but by a confused noyse of sounding brasse.

Tum frustra resonant ara auxiliaria Lune.

Which opinion, how ridiculously sottish, and absurd soever, it appeared to the wiser Philosophers, and after times: yet since it took, and had credit with very many Learned Men: *Pluri-*

mi

Plini, ubi su-
pra

Plur. in Ae-
milio.

Ambros. Ser.
de defectu Lu-
minis.

Iob. 34. 13.

mi praestantes doctrina viri &c. saith *Plinie*, since it was as ancient, as *Pindarus* and *Sesichorus*; since it grew so Catholique and universall, that almost all Nations, the *Greeks*, and *Romanes* (to be sure) beleived it. Lastly, since it was so durable, and lasting, that notwithstanding the Gospell had been spread through all the world: yet, and among *Christians*, was this received: in the times of *S. Ambrose* and *S. August*: as appears by the first his 82. Ser: the other, *tractat: de reſtitutione conversationis Cathol*: I begin to think; that as one way there is much errour in it: so another way, there is nothing more then truth therein, that is, if we withdraw it from the naturall, and apply it to the mysticall Moone, the Church.

For as in Scripture, the Church is often compared to the Moone, *Cant. 6. 10. Math. 24. 29. Luk. 21. 25. &c.* So are the Churches persecutions, troubles, and oppressions (upon the matter) made eclipses too. *Is. 24. 11.* Now to secure us against the errour, *S. Paul* assures us: that even Churches may be bewitch'd; in his Epistle to the *Galatians*, whose *imagi*, and *Inscription* being, to the Churches of *Galatia*: the third Chapter begins, with *O foolish Galatians, who hath bewitched you*: where you shall finde: 1. the effect of that witch-craft, which was *privatio lucis*: they had forgone the light of truth. 2. the Medium or Charm, which was *non obediendo* by not obeying, *that you should not obey the truth*: (that is) they were as tis in *Iob*, *Rebelleſ Lumini, Rebels against the Light*. And, *Rebellion* (saith my Text) is, as the sin of Witch-craft.

The case is so plainly ours, that every body may perceive, this story a parable, and our age, our Church, the present state of things: the interpretation of it. For in our age, we have liv'd to see; our Church, *this Church of Eng-land*

land faire as the Moone, so fairely shining, that her late splendour, had strong influence upon the forraigne parts of Christendome: insomuch, that an *Italian* Protestant, for Religions sake flying his Native habitation, and enquiring where he might best settle himselfe, and Family, was, by a grave and learned Divine in *Germany*, advised hither, with this recommendation, That if God had on earth, e're a Church Triumphant, it was the Church of England. An expression so high, that very modesty bids mee say, that even then, it had it's spots like Moone too: and so had the primitive, and Apostolicall Church: *Iud. 12.* This our Moone, so faire, and but few yeares since, almost at full, nothing neare a change, Though malicious slanderers gave, her out so, in a cleare heaven, for no cloud; no not so much as *Eliahs* cloud of a hands breadth, was perceived to arise, from any parts beyond the Sea, though traiterous jealousies pretended so, was suddenly surpris'd, by an Eclipse, now grown so totall, that shee is not discernable, but by her owne bloody colour. For which shee is stared and wonder'd at, as a dismall prodigie by all the world; and by some few pitied as bewitched. *Tacitus's* description of an Eclipse in *Tiberius's* time, summes our misery, *Luna claro repente Cælo, visa est languescere.* But with different successe, for that Eclipse caused the laying downe of a Rebellion (*vi. 7.*) that of *Percennius & Vitubenus* in *Pannonia*. This is the effect, and product of a Rebellion. For as the Astrologers observe; that dark shadow which alwaies followes the opacous body of the earth, falls not upon the Moone, except at full she enter upon the Constellation, called the Dragon: So the Globe of sinnes, which followes all Nations; and we are not so impudent, nor impenitent, as not to confesse in our Kingdome of so great a demerit:

This I heard from a Minister of the Dutch Church in London: his name is M. Calendine.

We should have been all Papists by this time was a frequent word in *Essex* and *London*, when I was there.

1. King. 18.

44. which was pretended for the necessity, of putting the Kingdome into a posture of War, and defence.

Annal. 1. c. 7.

Rev. 11. 3.
 ❧ Pag-
 nine.

demerit. That by it, and for it, we may justly, with the Divells, be shut up under everlasting chaines of Darknesse, reserved unto the Iudgement of the last day. Yet had not fallen upon the Church, without a *Dragon*: not the *red Dragon* of Tyrants persecution: but the *Dragon Nabash* which in the *Hebrew*, signifies a *Serpent*, and *witchcraft* both. And so the time's iniquity gives just occasion to me, of handling these words, *For Rebellion is, as the sin of Witchcraft.*

The nature of which words enforce me to the use of two arts: (for I must like *Nehemia* build up the walls of my following discourse, with a sword in one hand, and a trowell in the other,) 1. *Logicke* 2. *Physickes* or *Naturall Philosophie*.

The *Logicke* of my Text, stands in the word [For:] which being a causall particle, sheweth that my Text is, in the nature of an argument. And as an introduction to it, give me leave to review the precedent story, and the Context.

Saul, *Israels* King, and Gods Vice-gerent, being yet scarce warme in his Throne, had twice greivously transgressed the Law of his God. 1. By prophanation of the holy orders of Priest-hood, and thrusting himselfe into that sacred Office, so far, as to sacrifice unto God, and Offer a burnt Offering. 1. *Sam.* 13. 12. which, though as himselfe pleades, was performed with reluctancy, yet introduced a mortality to his Crowne: whereby, he together with *Azab*, stands as examples, (especially to the comfort of us in this Age:) that their power, nor life, (let them looke to it as well as they can,) is not immortall, who thrust themselves unsent, unwelcome, (i.) unordained into holy Orders. 2. By neglect of his Regall Office, and bearing that

that Sword in vaine: which God had put into his hand, for the punishment of evil doers. And particularly at this time, by sparing the Amalekites: whose destruction was his expresse commission in this Chapter; And the failer of it, the matter of which he standes here indited: unto which inditement, he pleades not guilty, in poynt of Fact: *verse, 13. Blessed be thou of the Lord: I have performed the Commandment of the Lord.* But as evidence against him, sufficient to carry a verdict, comes in; *The Bleating of the Sheep, and the lowing of the Oxen, into Samuels eares. verse, 14.* Being therefore cast, in matter of Fact, and convict that way: he traverseth the Enditement, in poynt of Law, in the 15, 20, and 21. *verses.* The summe of his plea is: that although literally, he had not performed the words: yet, vertually he had done the matter, and gone the way of Gods commandment: for all the reserve, was for Religion, and Religious purposes: to *sacrifice unto God.* (for as for his pretence, that it was the sense of the Kingdome: and as it were the Petitions of the People, of the severall Counties, or Tribes in *Israel*, it was but a meere pretence, and not worth the taking notice of by *Samuel*, or by me at present.) Unto this the prophet (who in the Cause was as Gods Attorney Generall) replies in two convincing arguments. The one *Ostensivum. verse, 22. Hath the Lord as great delight in burnt-offerings, and sacrifices, as in obeying the voice of the Lord? Behold to obey, is better then sacrifice: and to hearken, then the fat of Rams.*

The other, *Ducens ad impossibile*, in the words of my Text, whose Syllogisticall sense runs thus, Impossible it is, that Religious intentions, or Sacrifice should please God, comming by that, which is as the sinne of Witch-Craft. But Rebellion is, as the sinne of Witch-Craft. There-

B

fore

Rom. 13. 4.

fore no sacrificing, nor intentions of Religion, can excuse Rebellion or make it pleasing to God. Thus pleads *Semel*: And thus stands my Text, in the order of the context. *For Rebellion, &c.*

The Argument being thus made evident, by the coherence and scope of the place, I must crave further leave, to consider *Logically*. First, what this Argument concludes: and secondly, how it concludes.

For the first, it concludes two things; one by way of definition. Namely, that Disobedience, when it is countenanced by Religion, amounts to Rebellion. For to say, that all disobedience, even to God, is Rebellion against God, is neither universally true, nor Logically inferred from this Text. Not every way true, for *David*, then whom no man is more free, in confession of his sin: yet denies, that at any time, he was a Rebelle. *Psal.* 18. 21. And the Schoolemen tell us out of *S. Aug.* and *Boëtius*, that, *Cetera peccata fugiunt a Deo: sola superbia Deo resistit. All other sins flee from God: onely Pride makes head against, and resists God.* *S. Bernard* makes Rebellion, *decimum superbie gradum*, the tenth degree of Pride. Indeed I confesse, that every sin, is a Rebelle in habitu: but not in homine. In the habite, *Rom.* 7. 23. not in the man, *ibid.* v. 17. If he be, but humble. Nor *Logically* deduced from this Text: for *Saul*, till he come to defend his omission by Religion, is not called a Rebelle. His omission was a defection from God, but his defence of it by sacrifice, made it *galeatum peccatum*, a sin in Armes, and a Rebellion. And so the word [*Paszar*] following, Englished *stubbornesse*, makes manifest. For it signifies, to *constraine, offer violence to*, and is the same in sense, with *S. Peters* *επαλαβω*: so wrest Gods word, 2. *Pet.* 3. 16.

Secondly,

Tho: Aq. sec.
second x. q.
162. art. 6.
in concl.
Bernard,

Pagninus.
1. 257

Secondly, it inferres and concludes, by way of an *Elenchus*, That no pretences of Sacrifices, or Religion, can reconcile God to Rebellion. Which is *simpliciter malum*: being, as the sin of witchcraft. For as it is most absurd, for a man to say, or think, I will turne witch, or consult witches, that I may serve God better, and advance the purity of his worship: so is it equally sottish, I will Rebell (*i.*) rise up in Armes against my Ruler: that I may serve God the more freely, or the better. For *Rebellion is as the sin of witchcraft*. And thus, have I shewne the first generall propounded, in this argument, namely, what it concludes: I proceed to the second: to wit *how it concludes in this FOR. For Rebellion is as the sin of witchcraft*.

The manner, how this argument concludes, is considerable two wayes; *Ad Rem*, and *Ad Hominem*. First to the matter in hand, and secondly to the Man.

For the matter, it concludes necessarily: and therefore the affirmative premises must be universall: for as *Necessarium* is, at least, or in the lowest degree, *De omni*, so no necessary conclusion, can be inferred out of particular premises, for

Syllogizari non est ex particulari.

Hence I inferre, against all the *Rebells* in the world, that this word, Rebellion, is *Terminus communis*, a common name: And intends not any particular, or proper thing. It is not this particular businesse, onely of *Saul*, who was a King to *Israel*, but a Subject in relation to God; nor sins as they are immediatly, onely against God himselfe. But all Rebellion whatsoever, whether immediately against God, or mediately, the Rebellion also of a Subject or Subjects against the King, Children against their Parents, Servants against their Masters, &c. Of all which this pre-

dication is true. That Rebellion is, as the sinne of witchcraft.

If any object, that this proposition is not formally universal: nor so proposed, I answer.

Vid. Cracanthorp. Log.

That it is an easie rule, and obvious to every *Puiny* in Sophistry: *That an indefinite Proposition in a necessary matter, or truth, is equivalent to an universal: and such is this.* And therefore, according to *S. Paul*, written *his the quietest discourse*, for our learning; whatsoever they think of it, who at this time (I may say,) are *better fed then taught*.

1Sa. 1. 3.

For the man: which is *Saul*, it is observable, out of *1. Sam. 28. 3.* that *Saul* had shewed himselfe a very severe man, against wizards, and witchcrafts: and that, long before *Samuels* death; And therefore probably before this time. Now the Prophet argues against him (after *Saint Pauls* manner, *Rom. 2. 21, 22. Thou that abhorrest Idolls, committest thou Sacriledge?*) from a thing which himselfe abominates. In this manner. O *Saul* what hast thou enterprized? is all thy zeale, against witchcraft, come to this? hast thou thought them intolerable, fit to be taken away, *root and branch*, to be extirpated out of the land? and doest thou, now doe that, which is as bad? doest thou commit *Rebellion: which is as the sin of witchcraft?* The time will come: that thou wilt goe after witches too:

Mal. 4. 1.

1. Sam. 28. 14.

namely when *I am dead*. Thus stands the argument against the man. Let my Text be supplied, but with the following words: and the argument will hold, against the Rebels, of this generation, [*and stubbornesse is as iniquity and idolatry*] in the same manner. O all you that are to zealous against Popery and Idolatry; that you are *for head and saile, branch and rush in one day*, whether are you going? what

1Sa. 9. 14.

what doe you undertake? is this your way, to suppress *Idolatry*, and *Popery*? namely to doe that, which is as both: The time will come, when you will runne, to that which you now most abhorre: nay, you are gone in the way already, by your Rebellion. But I am to represent it to you, in the *Glasse of witchcraft*, and not of *Idolatry*, at this time. Which brings me from the *Log.* to the *Philosophy*: leaving out the word, *FOR*,

Rebellion is as the sin of witchcraft.

Which absolute proposition, I intend not to handle *materialiter*: That is, not the *Subject*, nor *predicate* distinctly, I will not reade a *State-Lecture* of Rebellion, in the *Politickes*; nor a *daemonologicall-Lecture*, concerning witchcraft. But the *formale* that couples both these together; I meane to make the subject, of the remainder of this discourse; And that's, the *sicut* of my Text. *Rebellion is as the sin of witchcraft.*

Which *sicut*, *Cornelius a Lapide* will have, to be a *sicut* Corn. a Lap. in locum. *similitudinis, non paritatis; qualitatis, non quantitatis, aut aequalitatis*: Of *likenesse*, not *parity*; of *quality* not of *quantity*, or *equality*. But he is a *Iesuite*, and I dare not trust his judgement, in a case of Rebellion.

Peter Martyr, therefore interprets this *sicut*: out of two P.M. in locum. of the *Rabbines*: *Rabbi Shelomo*, and *Rabbi David Kimchi*; The one sayes, it is a *sicut culpa* of sin: the other a *sicut poena* of punishment. They both together, speak a full truth: though each of them apart, but the one halfe of it. And so as the one helpes us with the same *quality*: which the *Iesuite* grants; so the other furnishes us, with the *quantity* or *parity*, which he was pleased to deny. I shall illustrate both of them, in the order, they are proposed in: and then adde, two other *sicut's* of mine owne: a *sicut Medicina*, of

Remedy and Cure : and a *sicut* of Application wherewith I would conclude.

Estius in Sent.
lib. 4. dist. 34.
Sect. 6.

For the *sicut Culpa*, I find in generall. First of all, that *Rebellion* is a sinne, for the quality, much as, or like to *witchcraft*. For the Schoolemen, concerning *witchcraft* say: *Maleficium duo in se continet peccata ; societatem demonis, & nocumentum hominis. That it contains two sins: first, Society with the Diuell, and second, Mischieving of men.* And in both these, *Rebellions sicut* holds to it. For first, even that hath *society with the Devill*, *Ioh: 8. 44.* And the first Practitioners of *Rebellion*, our first Parents, did it not, nay I dare say, had not done it without his society, *Gen. 3.* And so, as *witchcraft*, so *Rebellion* hath *societatem demonis*.

Estius ubi supra.

Secondly the *sicut* holds between them, in the mischiefing of men. For as *Estius* learnedly, and judiciously proves; There can be no *beneficium* in *witchcraft*, to any: but it alwaies hurts men, either outwardly in their *temporalls*, or inwardly in their *soules*: so *Rebellion* is ever hurtfull, and mischievous (to the *soules* of *Rebells* how, we shall see anon) to the outward estate, and visible prosperity of all men, is so evident, that I submit it to your judgements, that heare me this day: and to the experience of the Kingdom: except to such as are like *Marius*, that *did frui diis iratis*: thrive best, when God is most angry: those I would not have of the *Jury*.

Iuven. Sat. 1.

Iai 1, 19.

But because these finnes are of a *Scarlet* and *crimson* tincture: *Rebellion*. For it's compared with *Witchcraft*: *Witchcraft*. for 'tis made the rule of the comparison, and *Nemo repente fit turpissimus*. I will more particularly examine their *Principia*, *Media*, *Effectus*, *Exitus*, and *Signa*. And shall find a *Sicut* in both: through all these.

First:

First, there is in both, a *Sicut principiorum*, or beginnings. And these are, either of the *sinne*, or of the *finer*. Of the *sinne*, *Plinie* in the beginning of his 30th booke, observes: that of so grosse, and base an art as Witchcraft is: It is a wonderfull thing to see, that it hath prevail'd in all ages, and all Nations: to have some to be in love with it. And endeavouring a reason for it: saith, it is *Ars omnium fraudulentissima*, the cheatingst Art, in the World. And it doth pretend, to three the most commanding arts of humane sense: for first, *Natam è medicina, specie saluari irrepsisse, quis non videt?* It seemes the daughter of Physick, and pretends to doe cures. Secondly, *Addidisse vires religionis*; it borroweth strength from Religion; and exacts faith, from all that come neare it. Thirdly, *Miscuisse artes Mathematicas*; it mingles the Mathematicks: by casting of figures, and drawing of Schemes.

Sicut Principiorum
Pli. lib. 30. in
prin.

*Tres imperia-
ssimas hu-
mani sensus
artes ad se ve-
digat. ibid.*

Iust so; A man would wonder, how so declamed a sinne, as Rebellion is, could have so many engaged in it? especially with us, who have not so learned Christ. And the reason is, as in *Abolom's*, so in our time, hath it been brought in, by a cheat. For first, As Witchcraft: so Rebellion hath pretended to Physick: and to work wonderfull State-cures: and *Salus populi*, hath been mightily cried up. Whereas, God knowes, *nullam sperare salutem*, had been farre more wholsome for the Common-wealth: for it could not then have fared so ill.

Ephes. 4. 20.
2. Sam. 15. 1.
&c.

Virgil.

Secondly: Even Rebellion too, *addidit vires Religionis*, pretends a Religion, for although *Ajoynt Declaration of both Houses of Feb. 22. 1642.* tell all the World: that *The defence of the Kingdom, from forraigne invasion, The protection of the present Parliament, from violence, and the bringing*

bringing of Delinquents to Iustice, are the *ONELY* causes for which their present forces were raised: yet within halfe a yeare after: they set forth a *Sacred Vow and Covenant*, wherein they enioyne every man to sweare, that he does believe, the same forces, were also raised for the just defence of the true Protestant Religion: Not only but also.

Fides Publica.

*Parkers or
Sambodys.
A new Broad-
Scale,
A Senate-
Committee,
&c.*

*Part. 2. q. 1.
p. 2.*

Thirdly; they mingle the *Mathematiques*: not only of *Observations*: but uncouth figures, cast for the conjuring of all authority into their own hands: And all mens states into their disposing. And thus holds the *Sicut* in the Beginning of both sinnes. Now to the sinners, or men.

Iacobus Sprengerus in his *Malle*: *Mallef.* or hammer of Witches: saies, they are *Miseræ persona, quas tenet impatientia: miseræ persona, possessæ by impatientie. quibus tadio damni tristibus, vel odio ex injuria illata accensis, & modum vindicandi quærentibus; vel paupertate nimia laborantibus, &c. se demon insinuas; To whom when they are sad for losses: mad for received injuries, and desirous of revenge: or sick of their poverty, and beggerly conditions: the Divell in pleasing shape insinuates himselfe, aggravates the causes of their sufferings, increases their passion, and hatred, promiseth them help, neither discovering himselfe, nor doing any thing for them; but soothing them, untill he have brought them within the compasse of his Covenant.*

But here the *Sicut* is so evident in our Rebellion that I will not light the *Sunne*, with a *rush candle*: but surely *Sprengerus* was a malignant, and ill affected: though the word of God, stand by him, and say, *Rebellion is as the sinne of Witchcraft.*

*Sicut Medicu-
rura.
Malleus Ma-
lef.
Formicar.*

I have done with the *Principia*; I come to the *Medias*: and we shall find a *sicut* of instruments, likewise, which in Witchcrafts, according to *Sprengerus* and *Ioh. Niderus*, are,

are 1. *Profanations of the Lords dayes, of the day of Christs Passion, or Good-Friday.* 2. *Of Churches & Consecrated places.* 3. *Shooting of Guns or Arrowes, at the Image of Christ.* 4. *Abusing and distorting of mangled parcells of holy writ.* 5. *An unbaptized Child;* And these, among others, are main instruments, used by Witches, to doe mischief with. For of these, the third saith *Sprengerus*, hath this efficacy: That, *as often as a Witch by any Weapon, doth pierce or violate the Image of our Saviour; so many men, hath she power to bewitch to death.* And now, if we consider how the Rebels have made profane advantages of Gods own day, what *Sacriledge upon Churches and consecrated places*, how often *wrested Gods word*, how made much of *Anabaptists*; lastly, how violated the Images of Christ, which though I abhorre, the thought of worshipping them, yet I doubt not, have by their impious hands, been so *violenced*: that the *effects of the shedding of so much blood*, shew, that the *sicut* holds true, in the *Media* alto. *Rebellion is as the sinne of Witchcraft.*

The instances to these would fill a volume.

The third *sicut* in the finnes, is that of *Effects*: for as in *Witchcraft*, they that suffer by it, First, suffer not according to the ordinary course of nature, but are strangely taken: so that *Physicians* can give no regular account of the *Causes, Symptoms, and Prognosticks*, of their grieues: So in *Rebellion*, they that rue it: are not dealt with, according to any *regular, legall, and judiciary processe*: but the *Lawyers and Iudges*, (who are *Politically Physicians*) know no *reasons* why, nor how, men are punished; nor are able to say, what *issue*, these things will come to.

Sicut Effectus.

Secondly, they that suffer by Witches: have commonly, first losses without doores: they *loose a Cow, or a Horse, or a Hog*: and of these, first one, then more, till they loose all: like *Iob. Cap. 1.* then their *Houses and Lands*, Lastly,

their *Bodies*, and if God restraine not: their *Lives*, and *Soules* also. Thus they *dwindle* and *pine* away. So where Rebellion prevailes, are men: *honest men* by these degrees ruined. First, their *Horses seised on*, their *cattle distrained*, their *goods plundered*, or *Excised*, their *Houses and Lands sequestred*, their *bodies for security sake* (forsooth) *Imprisoned*, their *Lives Murthered*, and their *precious soules and Consciences* made either a *Prey* or a *Snare*. Thus the Kingdom, where both these are, is by a pining way, ruin'd, and as it is in the Prophet *Naham*, *Nations and Families are sold by the Witch craft* of Rebellion: and thus also *Rebellion is as the sinne of Witch-craft*.

It. 59. 15.
Prov. 20. 25.

Nahum, 3. 4.

Sicut.
Exitus.

The fourth *Sicut*, in the sinnes, is of *Event*: for as in *Witch-craft*, so in *Rebellion*: both have their time, wherein they do many *seeming wonders*: from which they receive, *seeming benefits*, especially in the way of *Revenge*, and *Plagu*ing of such, as (perhaps causelessly) they *hate*: having great power both by *Sea*, and *Land*. Yet at last, the *Divell* will leave acting, the servants part any longer: and that when once, they are brought under the power of justice. Vnto which, I wish the *Rebells* all may be brought as *Iacobus Sprengerus* saies, *Witches ought to be with their backs towards the Iudge*: God caule them to *turne their backs in the day of battaile*. For *Rebellion is as the sinne of Witch-craft*.

Mall. Nblef.
Ps. 3. 9. 15.
Psal. 21. 12.

Sicut.
Sigorum.

The fift and last of *Sicut's*, in the way of *Sinne*, is that of *Signes*: which according to my forementioned *Authors* are three. First, *obduratenesse*, for *Witches* never shed *teares*, in the midst of their owne, or others torments. So are the *Rebells* of our time hard hearted for who but *Witches* or *Tygers* could see their deare native Country, fainting like the *Saviour* of it; under such a *bloudy sweate* as now it lies in: *Finde the stock decaying, of the grounds*.

I. Chn. 3. Luke
24. 24.

of:

of all the Counties of the Kingdome: almost all kinde of beastes like *Baalams Asse* reprooving the *madnesse* of the English: bleating, and lowing, and groaning, while they are harrassed too and fro, by the rugged Souldiers: as if they cryed to God for better Maisters, then the *English* or *Scots*; when we like *Egypt*, have throughout the Land, lost the *First-borne* of every *House* almost, and are now in expectation of the *Red Sea* of blood, to *orewhelme* all: and yet abominate all thoughts of *Peace*: will not endure to hear of it.

2. Pet. 2. 16.

Exod. 12. 29.

Exod. 14. 23.

Secondly, it is a *signe* of *Witches*, when if any matters be handled by a *Iusticiary*, in a distant roome from them and against them: yet they come to know it, and to be acquainted with it. Which must (saith *Tholosanus*) be *Demonis ope*. So the Rebels of our Land, (having no *Elisha* I am sure among them,) come yet to know what is here done, *Here in the Kings Councells*. I am unwilling to suspect that any, whose face and profession sheweth he came hither to serve the King, would betray him: yet so it is, there is some *Divell* in it; they know all, and we are bewitched.

Greg. 7. hol & Repub.
2. King. 6. 8.

It was said concerning Judas the Traitor, that he was a Divell, John 6. 70.

The third *signe*, appeared even to me, sufficiently ridiculous and untrue: yet my Author is very confident, having it from Iudges that certainly affirme, they had seen it tryed, namely, That *take a witch*, and tie her hands and leggs together, & cast her into the water, yet *will she never be drowned*. And for our Rebels, if the Lawes of our land were but suffer'd to speak, they would assure us, that they were never borne to *such a fortune*----- which brings me from the *Sicut culpa*: of sinne; to the *Sicut pena*, of punishment. And therein also we shall see, that *Rebellion is as the sin of Witch-craft*.

The punishment of *Witch-craft* is apparent in *Lawes*, or *Culpa*: in *Examples*: and the *sicut* holds good in each. For first, *Pena*.

the *Law of God*, the *Law of Nations*, and the *Law of the Land* make both, *capital crimes*. Thou shalt not suffer a *Witch to live*, *Exod. 22. 18.* is paralleld, with an *Who so ever he be that doth Rebell against thy Cammandment.... shall be put to death*, *Iosh. 1. 18.* thus the secular Law, which I call, that which reaches the life of the offendours.

The Civill Law punishes all those that entertaine Witches into their Houses, to make use of them in any sort: so doth our law any that comply with Rebels, with *extream punishment*; which are the words of *Leo's 65. Novell. Constitution*, in the end of it.

The *Canons of the Councells*, censures a Witch, that hath taken away the life of any, with the greatest sentence of Excommunication: (*sc.*) to death; those that make use of Witches, with five yeares excommunication. The first of these you have in the *sixt Canon, of the Elibertine Councel, Anno. 305.* The other in the *Twenty third Canon, of the Ancyane Councel, held Anno 314.* And how just these were for Rebels no man but sees. In short. By the Canon Law, all Witches are *Infamous*, and *their testimony invalid against any; but such as are of their owne sinne*. The equity whereof is grounded upon the malice, which occasioned the sinne. And for my part, I beleive this law to be, (in equity) in force against our Rebels: for their malice will heap up whole *Centuries of accusations* against such, as are not of their way. But with all wilemen they should be infamous; and their Testimonies, not trusted: Marry if they accuse one another, I shall be apt to beleive them. And thus much for the *Lawes* concerning both.

For examples, instead of many that might be produc'd: I will onely instance in two; *AhaZiab*, consulting with *Baalzebub* the God of *Eckron*, concerning his sicknesse, had this *punishment*: never to rise off his bed, but to *dye of that disease*.

disease, that yeare, and he did so, 2. King. 1. 16, 17. Read but Ier. 28. 16. and you shall finde the like punishment betide *Hananiah* for Rebellion: the text saith to him, Thus saith the Lord, Behold I will cast thee from off the face of the Earth: this year thou shalt dye, because thou hast taught Rebellion, against the Lord. And of him in the next verse. So *Hananiah* the Prophet died the same yeare, in the seventh Moneth. Which parallel, I cannot chuse but close with the words of *Cushi*, The Enemies of my Lord the King, and all that rise up against him, to doe him hurt, be as these men were; that another yeare may never see them: if it must see them, Rebels. The other Parallel, is in *Saul*: that consulted the Witch of *Endor*; and *Shemaiah* the *Nehelamite*, that taught the People to Rebel. Both unprosperous men; both punished by God alike, both they and their posterity; the one for meddling with Witch-craft, the other with Rebellion: as you may see if you consult and compare at your leisure the 1. Chron. 10. verses, 13, 14. with Ier. 29. 32.

Nay Rebels owne experience, will make them easily confesse, that Witches doe not in the end, enjoy good success: although they promise it to themselves. But a Witch will cry quittance with them: and say, Had *Zimri* peace that slew his Maister: it's the speech of *Iezabel*; and so there's a *Sicut* in experiences. 2. King. 9. 32. and 31.

Thus farre have I illustrated the *Rabbines* Comment: shewing how both for the *Quality* of the sinne, and the *Quantity* of the Punishment, Rebellion is as the sinne of Witch-craft.

I now adde, in the third place, a *SICVT* Medicine, of Remedy and cure. Wherein to let passe a thousand charms against Witch-craft, reckon'd up by *Gregory Tholosanus*, in his *Syntagma*. I shall mention onely those, which himselfe approves of, and will stand with Religion; and they are these. Sicut. Medicine.

The first is, *Fidem integram servare*, and according to the *Externall*, and *Internall acts* of it: *verbo & mente Christi passionem ruminare*. That is to preserve our faith entire and to ruminate both by confession, and meditation, on the passion of Christ: which faith as it must be *Soveraigne* against *Witch-craft*; (for neither could *Iannes* and *Iambres* the *Magicians*, resist or stand against *Moses*, nor *Simon Magus* against *S. Peter*, nor *Elymas* the *Sorcerer*, against *S. Paul*;) So must it be good against Rebellion likewise: for Faith is a grace, that will *Conquer the World*, saith *S. Iohn*, *Subdue Kingdomes*, saith *S. Paul*, and *Bring into subjection, every thing that exalteth it selfe*: which is the true and unteparable property of Rebellion. So that to the cure of Rebellion, I may say, as our Saviour faith, in the case of other diseases. *If we beleive it is very possible*: for the nature of the sin lies in the breach of faith, and the repaire, in the redintegration of it. To which the thought and confession of Christ, is most necessary.

The second is, *Nos orationibus munire*: for as the simple Heathen, thought the Physick that would ease the enchanted Moone, was hideous noyles, and strong shouts. And at this day, in some parts of *Italy* and *Dalmatia* the People ring all their *Bells*: shoot off all their *Guns*: and lift up all their voyces: when but a black Thunder storme, or Cloud comes over their heads, to break it. So, to remove from us, the enchantments of this Rebellion: we must lift up our voyces, or as *Jeremiah*, *Our heart with our hands unto God in the Heavens*. For as in *Iobs* case, who suffered so much, by the Divells power: *Eliphaz* saith, *sure thou restrainest Prayer before God*. So more truly in ours, lies the charge heavy: sure we restraints Prayer from before God, else these men could not so long subsist.

The third is, *Servare mandata dei, seu puras, & pias, & castas*

e. Tim. 3. 8, 9.

Acts 9. 13.

Acts. 13. 8, 9.

1. Iohn. 5. 4.

Heb. 11. 33.

2. Cor. 10. 5.

Mark. 9. 23.

Lam. 3. 41.

Iob. 15. 4.

castas vitas agere. To keep Gods Commandements; or to lead holy, godly, and chaste lives; the want whereof, as it exposeth men, to the power of the *Divells*; and consequently of his Instruments, Witches, and the like: so doth this want in us foment and protract the Rebellion, now on foot. Whereas, if we were, in the rest of our conversation, as we are in our Loyalty; the Rebels would be ashamed, to speak evil of us: much more ashamed, and afraid, they would be, to doe us hurt: and to think they did God service, when they kill us. The Poets tell us what strange vertue, there is in verses, to subdue the force of Witchcraft.

Carminibus, cælo possis deducere Lunam:

Vergil.

Carminibus, Circes socios mutavit Vlysis.

Frigidus in pratis, cantando, rumpitur anguis.

Verses can doe miracles: And particularly, kill Serpents, and Vipers, if they stop not their eares. To which alludes that place of *David*. Where the Scripture speaks of the *deafe Adder*: and the *Charmer*. Now for the Vipers of our Kingdom: we may have charmes against them: Even the Poem of an holy life. *S. Paul* calls true, godly Christians: by the very word, *Αἵρε ἡ ἑσπερ νινυα*, for we are his Poeme, created in Christ Iesus, to good workes. For as in a Poem, or an Epigram: So in a good mans life there is an exact measure of feet, and syllables, for quantity, quality, and harmony: Together with an high, and ravishing sense: wherewith God, and man are delighted. And thus, if we would (as it were) with Poeticall exactness, and care: compose our lives, as men doe Verses, we should, quickly charme our Enemies, or God would soon subdue them: according to his Promise, *Psal. 81. 13.*

The fourth Remedy against Witchcraft, is *Ritus & caeremonias Ecclesie colere.* That is to esteeme and observe the

Tholos. syn.
129. l. 34. c. 21.
n. 8.
Iren. l. 4. c. 8.
c. 9.
Epipha: He-
ref. 27. c.
38.

Rev. 12. 11.

Livi.

Lib. 2. de doct.
Christ.

Cornwall's
order of Sessi-
ons, 1642.
lib. 59 14.

the Rites and Ceremonies of the Church: For as it is observed by *Tholosanus* out of *Ireneus*, and *Epiphanius*: That most of your primitive *Schismaticques*, and *Heresiarchs*, were *malefici* Wizards, or Witches. So must I observe: That this Rebellion, how often soever, attempted heretofore by Papiſts; how long soever, plotted by the present Agents; could never thrive; did never break forth: while the Church stood. But the Sinewes, and the Pillars, of the Government thereof, being cut, and turned out of doores. Then Rebellion extended it ſelte, like the Divell with a *woe to the Inhabitants of the Earth and of the Sea*. To confirme us, in that maxime, *Imperare nescit qui parere non didicit.*

The fifth is, *Publicam justitiam bene exsequi*, a faithfull execution, of publique Iustice. Not onely that, which is to be between man and man. Wherein *S. Augustine* hath handsomely, pack'd up our duty, in foure words. *Fac quod vis pati*: doe, what thou'lt be willing to suffer. But putting the Lawes of the Land in execution; which seizing upon any Witches once, is a sole sufficient charme, to conjure away the Devill from them. So, I cannot but wonder, since a legall proceeding, against Rebellion, hath in one County of this Kingdom, lay'd the Witchcraft of it, there ever since; we in other parts, and places, having as much need as they: doe yet see *Iustice* if not fallen in the streets: yet walking therein, like a *Dutchman with its hands in it's pockets*. Resigning that, to be done by the sword of Warre: which should belong to the halter. Which brings me to the sixth, and last Remedy, of both.

And that is. *Verberentur trunco vitis, vel fune palmitum collo injecto*. That is. Beat them with a cudgell of a Vine-stock, or strangle them with a Wiith of Vine-branches. For (saith my Author) Witches can have charms, against
the

the strokes of a Sword or Halberd, or the shots of Muskets, or Bowes. But there is no charme, against weapons made of Vines. So Rebells, there is no subduing, by humane forces: but the Vine Christ Iesus. Him and his wayes, must we observe, and then, we shall prosper against them, which bids you, but reflect to the forenamed five Remedies, and so we shall cure, *Rebellion --- as the sin of Witchcraft.*

Which brings me, to my last *sicut* of Application: where with I will conclude.

The first is of *Reprehension*. For as, although the Law of God prescribe against Witches: The sacred Story makes faith concerning them: Though the Lawes of the Land, provide against Witches, and our frequent experiences of severall hurts done by them assure us of them. Notwithstanding there are some, who stick not, to maintaine; That, there are no Witches in the World. So, are there such monsters in opinion: that although Gods word tell us: we must *submit to the King, as to the Supream*: and *not resist the higher Power*; and *though it threaten damnation to Rebells*; Though the Law of the Land, tell us; and the oath by Statute, confirme us: That the King is Supreme; that it's Treason to rise up in Armes against Him; yet will hold, the King may be resisted; though to the danger of His Life; His Lands; *Crowne Lands* seized on, to maintaine a Warre against Him, &c. And yet, after all this, they that doe such things, to be no Rebells: nor the Acts, Acts of Rebellion. Let these men know, that even the Rebells, would have these very things, themselves goe on with, to be Treasons and Rebellion, with the highest aggravations, should they have been done by a Parliament of Papists. And although, it were malignancy in us, to consider of the *Causes*; and not of the Persons. Yet let 'em be assur'd, these things, will one day be Iudged, by *One*, that is no *accepter of Persons* that will Iudge *them by their workes*; not *their workes by them*: and

1. Pet. 2.

Rom. 13

vers. 3.

A& 10.

where then will be their *Priviledge of Parliament?* or *Brotherly Assistance* of the Scots?

Secondly, of *Exhortation*, wherein I would be earnest: for whereas the Scripture, all Lawes, Divine, Secular, and Canon forbid us, for any cause, or pretence whatsoever, to have to do with witch-craft: not for the saving of a Kingdom: *which was Saul's case*; nor for the saving of ones life: which is *Abaziah's case*, much lesse for ones health's recovery: much lesse for our liberty; (*which Witches at Sea somewhere seem to be Masters of*) much lesse yet for our lands or goods: least of all for our Religion *must we go for the living, to the dead*. So say I, let us take heed of Rebellion, *which is, as the sinne of witch-craft*, and so conjoyned, *Gal. 5. 20.* and lettle our selves never to yeild to, nor comply with Rebels in their Rebellion. For it is unlawfull to do it, though to save our lives, or our health, or our liberty, or our goods and fortune, most of all unlawfull to do it for our Religion. For (what Religion the Rebels are of, I think themselves know not, nor are yet agreed: but) we by our Religion are taught to *shew all meeknes to all men, to hurt no man but to do as we would be done by. And to resist no higher power, but to suffer patiently though we be beaten for well doing.* Neither hath our Religion any quirk to alter the case: no equivocation to vary the sense, no exception, of advantages to it selfe, for it's own defence. Banish for this purpose, all cowardly thoughts of complying and yeilding against so many lawes, so great reason, and thine owne conscience: and know that as witches have least power upon them, that first *fear* them not: *2ly. nor give them, nor lend them any thing.* So Rebels have no power against the strong and resolute to *hurt* them. And therefore God where he doomes a Rebelle to death, bids us, *be strong and of a good courage, Iosh. 1. 18.* and the Prophet *Isaiah* after he had girded the *Associators* with an assurance they should be broken in peices, *Isa. 8. 9. in 11, and 12. verses instructs*

struts us, not to walke in the way of the Association: nor, to say, a confederacy to whom they say a confederacy; neither to fear their feare, nor to be afraid &c. and he tells us the end of the Associators, v. 21. they shall be hardly bestead, and hungry; and it shall come to passe, that they shall fret themselves, and curse their King and their God, and looke upwards; and their end shall be, to be driven into darknesse. Let not our feares, upon any Isai. 8. 22; evill tidings, contribute to their strength. For they like Witches doe *agere ex concessis*. And had not men, by their diffidence of the Kings success; the King by being good himselfe and well-meaning, too much contributed, by way of trust, and almost all others through feare, they never had risen to these advantages, of hurting the Kingdome, the King, and his loyal Subjects; their owne fame, to forraigne Nations, and Posterity: and most of all, God's, and Religion's honour, and their owne soules, against the day of Christ Iesus.

The third, is of *Information*, to shew us. That as it was a manifest signe, That God was departed from Saul when he made use of, and fled to the Witchcraft, of the witch of Endor, 1. Sam. 28. 15. so is it an assurance to me, and to all the world: what ever familiarity they pretend to God's spirit and acquaintance with Christ Iesus, yet as sure as by Sampsons short haire Judg. 16. 19; we may conclude God is departed from them: by their betraying themselves to this base shift, for Religion, unworthy to be named the same day, with it--- Rebellion. It may be were I amongst them, some Zedekiah would whirrit me on the eare with a *Which way went the spirit of the Lord from us?* But I 2. Chron. 18. 23. answer as *Elijah* to the Messengers of *Ahaziah*, *Is it not because there is not a God in England,* that you betake your selves 2. King. 1. 3. 16. to these Murthers, these Thefts, these Sacriledges? &c. Sure you beleive your selves like *Saul*, God is gone from you: or at least that he will not be with you, to punish these things: for I do not beleive you, so blasphemous, as to impute these sinnes

Rev. 18. 4.

*Tis a Story,
and it's this.
The Devill
declared to
Hillar. (who
was praying
for one be-
witch'd) that
he was char-
med and ne-
cessitated to
doe what was
done, but if
he pleased to
send to such a
place, and re-
move such
Spells, all then
would suc-
ceed without
force. Hillar-
ian would not
cast out the
Devill by
Beelzebub,
but prayed on
till he obtain-
ed it that
way. And so
should we.

to God also. And so *Leo* in his 65. *Const. Nov.* Censures them that make use of witch-craft as *Apostataes*. Apostataes from God are they, that are Rebels against his anoynted: and therefore *Adrian* his counsell, will be seasonable. *In ruentem parietem ne inclina*, doe not leane to a falling wall: *Come out of them my people that ye be not pertakers &c.* For they are falling, God is departed from them. And *woe unto them when I depart from them, Hos. 9. 12.* saith God. I seeke not the fall of any man, his person or State, no not among them that have ruined mine, but their sinne he that endeavours to underprop, I can wish no worseto; then the fruit of his, and their doings.

The last is of *direction*; That as for the Removall of Witch-craft, no indirect course may be taken. For *Estius* tells us, it is unlawfull to break a Magick Spell, with intention, by breaking it, to disenchant what is bewitch'd thereby; because even therein, we have society with the Divell: who is *Excommunicated to all mankind*, saith *Gerson: Gods Enemy*, saith *Estius*. And therefore no way to be dealt with, but by resisting till we conquer him. As *S. Hieron: ** in the life of *Hillarion*. So we must use no indirect meane, to stave off this Rebellion, as it were by charmes, (other then such as I before mentioned) but goe on to resist it; till we conquer it: As the Sin, and the Divell, that now bewitches, and torments, the whole Land. To the subduing whereof, as Gods helpe must be implored, and Gods word must be followed. So to the use of all good meanes, (without complying with the sinne) will I conclude, as the Bible doth: with, Even so, Come Lord Iesus, come quickly. *Amen.*

F I N I S.